[P. 196, A]

Economic life to-day is centred more and more on the *imbaret* than on hunting. 241 423

The family group is interdependent: the men trap, make tools, protect the family; the women look after house and children, and prepare food; the children, while dependent on their parents for existence, help them with the *imbaret* and live-stock, and in various other small ways. 592

There is little specialization, since all men can make traps and honey-barrels, and all women can make baskets. Joint-production occurs in (1) house-building, when the whole family takes part; (2) cultivation; (3) in hunting and in digging coloured earth. Food produced by the family is shared by husband, wife, and children, and also by the husband's and the wife's parents. Meat caught by trapping is divided between the trapper's family and the other people living in the settlement. Vegetable foods are not shared thus, since they can be got by all. Hospitality is given to visiting relatives, clansmen, age-mates (though they do not sleep with their host's wife), and even to stray travellers, once their good faith is established. Beer is drunk at social gatherings of men or women, at clan councils, and on ceremonial occasions. And just as meat is distributed in a particular way (p. 193), so with tobacco: a man who acquires some gives it first to his father, then to his wife's father, and lastly to his brothers and clansmen, if it will go as far. [402] [342] [241] [224] 592 421 [224] [244] 574 273 276 [431]

The typical Dorobo hut, *kochogget*, is extremely simple, being no more than a framework of sticks covered with leaves, and a hide on top. They are now building larger and better huts of Nandi type, sometimes with unplastered walls; and an intermediate form may be seen, with a nearly flat roof. 342 [177]

D. THE MAGICO-RELIGIOUS ASPECT OF ECONOMIC

That the Dorobo had hunting magic is certain: old men say that some had it, while others had none; my friend Arap Misiy, for example, says he was one of those who had none. Since hunting is the one phase of Dorobo life that appears to be gone for ever as a result of government action (in spite of sporadic individual activities), this important aspect is, I fear, irrecoverable. 224 [178] [148]